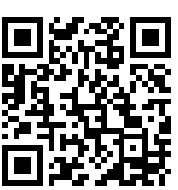
This is a reproduction of a library book that was digitized by Google as part of an ongoing effort to preserve the information in books and make it universally accessible.

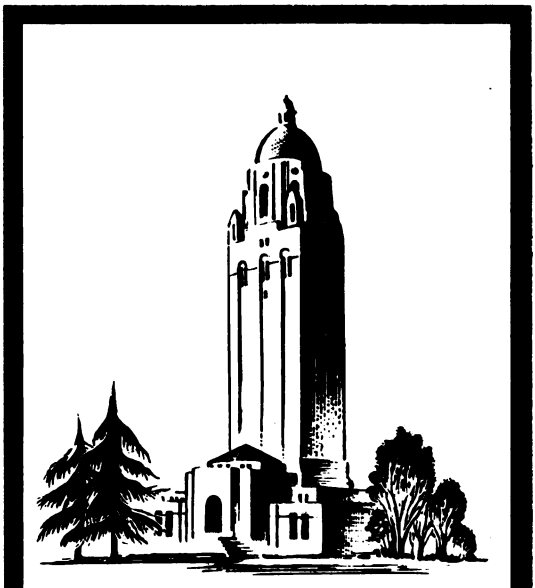
Google™ books

https://books.google.com



DT
761
B6

Digitized by Google



STANFORD UNIVERSITY LIBRARIES

Digitized by Google

Digitized by Google

Digitized by Google

Reprinted from the "SOUTH AFRICAN JOURNAL OF SCIENCE,"
Vol. XXII, pp. 540-551, November, 1925.

SOCIAL CUSTOMS IN SOUTH AFRICA DURING THE 18TH CENTURY.

BY

C. GRAHAM BOTHA.

JOHANNESBURG:

PUBLISHED BY THE SOUTH AFRICAN ASSOCIATION FOR THE ADVANCEMENT OF SCIENCE.

1925.

Digitized by Google

DT
761
B6

Digitized by Google

Reprinted from the " SOUTH AFRICAN JOURNAL OF SCIENCE,"
Vol. XXII, pp. 540-551, November, 1925.

SOCIAL CUSTOMS IN SOUTH AFRICA DURING THE 18TH CENTURY.

BY

C. GRAHAM BOTHA,
Chief Archivist, Union of South Africa.

Read July 7, 1925.

The history of a country is the history of the people who dwell in it; their life, manners and customs form as important a factor as any other detail which goes to make up that history. Customs change from time to time, but, in one way and another, we can still find traces of those which have long disappeared.

The social customs of a people alter through the agency of many influences. This we find was no exception in South Africa. When the Dutch arrived at the Cape in the middle of the 17th century, they brought with them the manners and customs of their Fatherland. Here they found conditions of life very different. The seasons occurred at times of the year quite opposite to Europe, the climate was not the same, the sun, soil, animal and plant life were all different. The close contact with the East Indies brought new manners and customs which were not Dutch. The general environment and conditions of the country gave birth to new customs, which were peculiar to South Africa alone. Thus, in tracing various phases of the social life of the people, we must expect to find some having their origin in Holland, the East Indies and South Africa.

If we take one aspect of the life of the South African people —the culinary art—we find the influence of Holland, the East and the country itself. The cooking was according to the Dutch and Cape method, with a strong touch of the East. In many homes to-day, the old Cape style of preparing food prevails. South Africans know well such dishes as " bredie," " soesaties," " kerrie " (curried meats) and " bobotie." These came from the East Indies. The condiments " atjar," made from apricots or from chilies, " blatjang," and " sambal " are well known to old Cape families. Fat was freely used in the preparation of food. In 1799 an English gentleman recorded in his diary that " the English crockery has in a great measure banished the delicious ragouts[1]* sent up in a sea of sheep's tail fat which was usually the sauce for every dish."

The Cape people had a reputation for making pastries and sweetmeats, and we find in the records a distinction between " Dutch pastry " and " Cape pastry." To-day we still have

* The numbers refer to the notes and references at the end of this paper.

Digitized by Google

" koekies," " oblietjes," " wafels," " poffertjes " and " pannekoek." In the preparation of food, cakes and sweetmeats, the domestic slave had a large share; many of the male slaves were good cooks and pastry makers. As many of them came from the East Indies, they, no doubt, introduced some of the East Indian dishes of highly seasoned meats and the use of condiments. In the " dispens " or pantry every housewife stored a selection of canned fruits, pickles and condiments which she had made. Fish was pickled in oils, onions and certain leaves, apricots were dried and made into " mebos," watermelon, oranges and shaddock (pampelmoes) were preserved and served with the afternoon tea or coffee. The art of making " mebos " was, no doubt, learnt from the East and brought there from Japan.

In the following, I wish to refer to the early customs attending marriages, baptisms and funerals at the Cape. Some of these have died out in some parts of the country, while others have survived and a few can still be traced here and there. The forms and ceremonies connected with these three were to a great extent those observed in Holland.

Marriages took place at quite an early age. They were the general rule, and families averaging twelve were quite common. The necessaries of life were easily obtained at a low cost; the parents lived healthy and sober lives. These factors accounted, to some extent, for the early marriages and increase of offspring. It was quite common for girls of fifteen or sixteen to marry men a few years older and have a family of ten or fifteen children.

A marriage was preceded by espousals (trouwbeloften) or a promise or engagement of marriage. The law did not permit this promise to be lightly broken, but, in the event of a breach thereof, gave either party the option of suing for damages or getting an order of court compelling the other to enter into the contract. This remedy was frequently made use of, as the court records show. An interesting case happened in Cape Town within the first quarter of last century. The gentleman had been the unwilling party, and was ordered by the court to marry the lady *in facie ecclesiae*. This he refused to do and was imprisoned. A few months of incarceration made him think better of his stubbornness, and he decided to carry out the order, and the marriage ceremony was duly performed. One of the witnesses, who saw that the Order of Court had been properly complied with, was a representative of the Fiscal.[2] The law had been satisfied, but not the lady, for she left the church by one door and he by another, intending to part from her there and then.[3] This action for specific performance of a marriage has been abolished, and the only remedy open to the injured party is to sue for damages.[4]

Upon the announcement of the engagement of a couple, relatives and friends went to the future bride's home to congratulate her, and were served with light refreshments. Before the marriage could take place, it was necessary that the banns be

Digitized by Google

called in public on three consecutive Sundays. Before the banns could be published, the parties had to appear before the Matrimonial Court for examination that there was no legal impediment, and obtain a certificate from the Commissioners to that effect. The Matrimonial Court had been established at the Cape in 1676, and its procedure and the laws relative to marriages were based on the Political Ordinance of Holland, passed in 1580.

The day that they appeared before the Court, a Saturday morning, was an important one in the lives of the young couple. The event was referred to as " going before Commissioners."[5] The parents or guardians had to give their consent to the marriage if the parties were under age. The legal age of majority in those days was twenty-five. On the evening of that day a dinner, followed by a dance or indoor amusements, was given by the lady's parents. This was known as " Commissioner Dinner " (Commissarismaal).[6] In Holland it took place after the first publication of banns, and the country people held a feast in the public inn.[7] De Jong, the author of " Reizen naar de Kaap de Goede Hoop," has given us a glimpse of the dinner held in the large hall of The Castle on the occasion of his marriage. Relatives, friends and acquaintances sat down to the number of one hundred and sixty. The guests, he says, were richly and gorgeously dressed, and in this respect, he remarks, the Cape ladies particularly excelled.[8]

The Commissioners of the Court, under exceptional circumstances, visited the bride's home to examine the parties,[9] and for this privilege extra fees were payable. During the 17th and 18th centuries, it was not such a common practice as it is to-day for the Cape people to enter into antenuptial contracts. By the common law of Holland, which was observed in South Africa, the consequence of entering into a marriage without this contract created " community of property " between the parties, as soon as the ceremony had been legally performed. That is, no matter what possession each of the parties had before the celebration, such became common to them both as soon as they were married. At the death of either, or upon a sub-division by a legal process, each of their estates was entitled to one-half share. The wife became also, as it were, a minor and under the guardianship of her husband. On the other hand, all this could be avoided by executing a contract *before* the marriage, by which each party held control over their own property, and each one was liable for their own debts. The wife could also exclude in the contract the marital power of the husband, which allowed her to act in every way for herself. As regards the property, it became a case of " what is yours, is yours, and what is mine, is mine." The law relating to community of goods and antenuptial contracts is still the same to-day in South Africa.[10] A few days before the marriage ceremony, the couple who wished to enter into such a contract appeared before the Secretary of the Court of Justice or the District Secretary. Settlements of property or money

Digitized by Google

were entered into the deed and duly registered. Having received the necessary certificate from the Matrimonial Court, the banns were published on three consecutive Sundays after divine service. This could not be dispensed with in terms of the Ordinance of 1580. Special marriage licences, as we know them, did not come into practice until 1818. It was still open for objections to be made to the contract by notifying the clergyman, who referred the matter to the Matrimonial Court, and if the latter were in doubt how to act, the Commissioners sought the advice of the Court of Justice.[11]

The marriage ceremony took place on the third Sunday after the banns had been first published and while the congregation were gathered for service. There was nothing to prevent couples being married at their homes or during the week, but the church set its face against this practice,[12] which was more the exception than the rule. After the sermon the parties were called before the pulpit,[13] and when the formula had been read, each couple (often several couples were present) joined right hands and took the vows, whereupon the Minister blessed them[14] with the words, "The Lord bless you."[15] This finished the ceremony, as it was not until 1838 that the marriage register had to be signed.[16] The parties then returned to their seats and awaited the closing of the service.

If a natural child had been procreated before the marriage, it was the custom to bring it to church on the day of the ceremony. It was placed between the parents, or if a suckling, was held in the arms of the mother. This was done to show that the father acknowledged its paternity.[17] According to the Dutch law, a bastard became legitimated by subsequent marriage. The Cape custom was similar to that of Holland, especially to that of the town of Amsterdam, which had an ancient local law thereon.[18] Another practice in Holland was to make the bastard child creep out from under the mother's dress "ut amittant maculam geniturae." This was known as "marrying under the canopy" (onder der huick trouwen).[19] The child begotten illegally before marriage, but legitimated, was covered during the ceremony.

After the service, the couple went in a coach or the lady in her sedan chair[20] to the house of the bride, where the reception room—the largest in the house—was tastefully decorated with evergreens and flowers, the many mirrors on the walls being bedecked with greens and the floor strewn with flowers or gilt and silver tinselling cut into small pieces.[21] The bridal pair were seated under a large looking glass, decorated with a wreath of myrtle, flowers and ribbons, made into the shape of a heart.[22] "A young boy and girl dressed for the occasion, he leads the ladies to the happy couple and announces and presents them; the girl does the same to the gentlemen, each salute the new-made bride. The bridegroom salutes the ladies, so gratulations pass on all sides."[23] A bridesmaid and bestman (speelnooten) attended the couple,

Digitized by Google

Then followed a sumptuous dinner and in the evening a supper and dance.[24] " The evening is spent in dancing and card playing till supper is announced. A table groaning under the weight of heavy dishes, hams, turkeys, ducks, fowls, geese, venison, hares, partridges, korans, fish and flesh of every variety, and generally at the top and bottom a tremendous pig (not a sucking one) with a large orange stuck in its mouth. This delicate morsel of *Two Score* is a necessary appendage to the table, and it would be considered no supper if this marriage symbol was dispensed with. The choicest wines are generally kept for this occasion, and ere you rise from the table you must drink the health of all the family in a large Buckall[25] or glass which seldom holds less than half a pint; many I have seen that contain a bottle. This ceremony too frequently sends the guests reeling home, and those who have prudence or caution to resist by any sleight of hand are fortunate. Dancing generally continues till morning, singing and playing of cards for those whom age has unfitted for more youthful active amusement."[26] Such are the festivities which Mr. Hudson describes as taking place on the marriage night.[27] The musicians on these occasions were, as a rule, slaves who possessed remarkable musical qualities. There is no doubt that the church here was as much against dancing at the marriage feast as it was in Holland.[28] On this account the custom of marrying on Sunday began to die out during the first quarter of last century.

In Holland they had a very old custom of " dancing the bride to bed." This was done in various ways. Schotel says, " Here the bride is danced to bed, that is, she is brought to the bedroom, where the mothers and bridesmaids await her."[29] Brugmans tells us that the bridal chamber and bed were previously arranged by the bridesmaids. In the middle of the dance the young guests hurried the bride to the room. The bridegroom quickly followed them and brought his spouse back by promising a feast. After the guests had inspected the room they wrested from the bride such things as her veil, ribbons, necklace and garter, and " plucked her as a cook does a bird."[30] Whether they went to the same extent in South Africa, I am unable to say. Borcherds, in describing his own marriage in 1806, says, " Soon after supper, the eldest of the company (our kind-hearted friend, Mr. Bletterman, formerly Landdrost[31]) pretended to open a dance, when the bride, conducted by him, took her leave. The bridegroom soon followed, accompanied by several of the married ladies and gentlemen, bidding good-night, and so we retired."[32] In the Hudson MS. we read that the friends of the bride were sometimes ushered into the bridal chamber and shown the bedstead decorated with flowers and bits of tinsel, the floor being strewn with the same material.

The old time wedding was in the nature of a luxury, being the occasion for the display of great pomp and lavish expenditure. To discourage this the Government passed certain

Digitized by Google

sumptuary laws. If the father had more than two dozen guests, he had to pay to the Government the sum of £10, and a like amount if he put up triumphal arches before the house, unless he was a member of the Government. If the bridegroom was not a Senior Merchant, he could not use wagons and horses bedecked with ribbons and tassels; nor could he use Chinese lanterns. Those who wished to have an ornamental bridal bed for exhibition had to pay a tax of £60.[33]

The expenses connected with a marriage were in accordance to the position of the bride's parents. In 1761 a gentleman paid £22 9s. 2d. for the necessary clothing and accessories for his daughter who acted as bridesmaid, and, two years later, his bills for her own trousseau and other incidentals amounted to £61 11s. 9d. These covered items purchased during the month when the young lady participated in the festivities at the betrothal and marriage ceremonies. In the first instance, the amounts were for flowers, gloves, fan handkerchiefs, lace, shoe ribbons, chintz, cambric and other materials. The most expensive items were £12 8s. for fifteen and a half yards of material for a dress at 16s. per yard, and £5 for eight yards of lace. The items of expenditure for the marriage were for linen for chemises, cambrics, silk, lace, fan, pocket money, the wigmaker, musicians, messenger, coachman, cook and incidentals. These included a sum of £12 12s. for eighteen yards of lace, £9 for sixteen yards of lace and two yards of cambric, £9 9s. for one roll of silk, and, on two occasions, three musicians were paid £5 10s. respectively, the cook receiving £3 12s.[34]

The Sunday following the birth of a child, or within a week at least, it was taken to church for baptism. The farmers, however, who lived a great distance away, could only come perhaps within a month or so. Distance in travelling over bad roads, swollen and impassable rivers in winter, had often to be taken into account. Sometimes the minister had to travel seven or eight days to baptise a child. As in the case of marriage, the church did not wish that baptisms should take place in the home.[35] In such a case it was necessary that two church officers should be present.[36] The regulations required that baptisms should take place on Sunday in public when the people had assembled for worship.[37] To discourage the practice of having children baptised during week days, the Church Council at Graaff-Reinet imposed a fee of three rixdollars (12s.) for the privilege.[38]

After the sermon the parents or sponsors (doop getuigen) stood before the pulpit, when the baptismal formula was read and the obligations taken. The clergyman then descended and christened each child in turn by sprinkling water three times on the forehead and declaring it to be in the "name of the Father, of the Son, and of the Holy Ghost." There does not appear to have been any fixed number of sponsors or godparents which a child had. Two, sometimes four, were nominated. In some cases a godfather and a godmother or two godfathers and two

Digitized by Google

godmothers were named, without taking the sex of the child into account. If the parents found a difficulty in finding substitutes,[39] they could stand themselves. There existed a rule, at the time the Lutheran community established its church in 1780, which made it necessary that a son should be baptised in the church to which his father belonged and a daughter in that of her mother, so that, where a husband and wife were of the Dutch Reformed and Lutheran churches respectively, a son born to them had to be christened in the first named and a daughter in the latter.[40]

On the day of the baptism, or shortly afterwards, the child received a present from the godparents. This custom still prevails in South Africa. In the country it usually takes the form of heifers or ewes. As the child grew up he would be enriched by the successive increases of these animals. We read in the diary of Adam Tas, " arrived also my Uncle Huising's twelve heifers for our son Jan, being all in calf, and the same a christening gift (pillegift)."[41] This manner of presenting a gift was of great antiquity, and in Holland took the form of a silver bell, chain, purse or even coin.[42] Before 1700, we find it in vogue here. An inventory of 1672 sets forth the following articles, " a silver spoon being a ' pillegift ' of son Ferdinandus," and " a silver sword being a ' pillegift ' for son Joannes."

After the church ceremony, relatives and friends gathered at the parents' house, where light refreshments, such as wine and cake, were served. No christening feast (doopmaal), such as was given in Holland, appears to have been held here.

The burial of a person was attended with a great deal of pomp and ceremony, and the customs observed were in many respects similar to those in Holland. The undertaker, " aanspreker," notified relatives and friends of the death and invited them to attend the last rites. During the next century, when printing was introduced, the notification and invitation was printed and taken around.[44] In this form precise details of the exact age of the deceased (the months and days being given), the hour of death and the time when the body was to be removed were given. In the country in Holland the event was passed on from one neighbour to another.[43] This custom of sending out the notices and also posting them up in places where the people generally gathered is still in vogue in some parts of South Africa. The notice is often tacked on to the church door. In Holland the " Bidder," in his long black coat, white tie and tall silk hat, can be seen to-day delivering these intimation notices. There was the Bidder and the Aanspreker; the former bade the relatives and friends to come to the funeral, which the latter conducted. At the Cape all these functions were performed by the Koster[45] (Sexton), who was also known by the title of Aanspreker when conducting a funeral. He was obliged to register the death at the orphan chamber upon penalty of losing his office.[46]

Black clothes were worn as a sign of mourning, and upon the death of a relative the whole household, including the slaves, were put into black. The personal ornaments, such as earrings,

Digitized by Google

necklaces, knee and shoe buckles, were black. It must have cost the family a fairly good sum. In 1767 a gentleman living at Cape Town thought it advisable to purchase from Holland the mourning for his large family. He ordered the following goods: 1 piece of ladies' cloth or *drap de dames*, 1 do. gentlemen's crape for gentlemen's hats, crape for ladies for bonnets and handkerchiefs, 1 dozen ladies' black knitted gloves, 1 dozen gentlemen's black shammy gloves, 1 dozen whole mourning fans, 1 dozen half do. (2 dozen whole mourning fans), 2 dozen mourning shoe buckles, 1 dozen mourning knee buckles, 24 dozen black double shirt buttons, 2 dozen pieces black mourning ribbon for hats, 1 dozen black neck clasps, etc., etc.[47] At the funeral the men's hats had a broad crape band round them and reached as far down as their waists, sometimes tailed on the ground.[48] One still sees the survival of this in the broad crape band worn by the undertaker, and the deeply craped hats of the country folk.

There was a custom of placing a heavy coin over each of the eyes of the dead person in order to keep the lids closed.[49] This is still practised in some places. The coffin, which was lined inside with white, was made of teak. Branches of myrtle or lavender were arranged round the corpse. In distant country places, where a coffin could not be readily obtained in case of need, the farmer had one made during his lifetime and kept it on the loft. Often this became the storage place for such things as dried fruits. In 1771 Mr. Blackenberg ordered from Holland iron mountings for a coffin, six handles, nine screws and a screw wrench key.[50] The custom of having one's coffin prepared during lifetime still prevails in some places. When on a visit to the interior, Mr. Hudson mentions that he observed at a farmer's house some fine oak planks placed across the beams of the farm house. The farmer informed him that they were intended to make a coffin for his wife and himself. His grandfather had planted the acorns and his father had felled the trees, and some of the planks then enclosed the remains of his father. He was also shown a fine shirt and shift, nearly three yards long, delicately made of India longcloth, which the farmer told him had been presented by his mother when he was married, and they were intended to enshroud their dead bodies.[51]

The tolling of the bell at a burial to-day is a survival of an ancient custom. Formerly the bells at The Castle and church were rung at fixed times during the days that the body awaited interment.[52] In Holland the church endeavoured to abolish the practice; some people believed in the old superstition that the tolling drove away the evil spirits.[53] Up to 1835, people at Cape Town were still buried in the Dutch Reformed Church. There was also a graveyard round the church, and in 1755 a cemetery was opened in what is now Somerset Road. Only persons of official standing and members of the most respectable burgher families were buried in the church.[54] A single grave in it, 3 feet by 7 feet, cost 200 guldens, and the owner was obliged to have

Digitized by Google

a proper vaulted cellar made at his own cost.[55] Such graves as were not allotted to private individuals were retained by the church and sold as " huur graven," hired graves, or were hired out. A huur graf cost a stranger who happened to die here 500 guldens,[56] and for burying an adult in it a fee of 75 guldens, whereas only nine guldens was demanded for interring in the churchyard.[57] As a rule, governors and high officials were buried in front of or near the pulpit.[58]

Generally burials took place about five o'clock, although some were in the evening. Before the close of the 18th century a practice crept in of burying in the church at night by torch-light. This was prohibited, as the risk of setting the church alight was great, and also when it took place at the week-end, there was not sufficient time to close up the grave before the Sunday services.[59] Burial at night was a very old custom in Holland, and Wagenaar, in his description of Amsterdam, mentions it as an " ancient and commendable custom."[60] Lantern bearers formed part of the procession, and their number was regulated by the number of pairs following the corpse.[61] At the funeral of the widow of Captain Dominiques Pasques de Chavonnes at the Cape in 1715, there were twenty-one lantern bearers (lantaarn draagers).[62] In front of the house and along the route to the grave sea sand was strewn, but in 1755 this was only allowed at the burial of a governor or member of the Council of Policy.[63] Brugmans tells us that, at a funeral of a young girl, virgins in white silk garments and with hair loosely hanging laid flowers on the coffin.[64] Something similar must have prevailed out here, for repeatedly one finds in connection with the burial expenses a " strooyster," " strooymeisje " or " strooyhonnie "[65] being paid.[66]

The funeral procession of a governor, military or naval officer, was an imposing sight. The accoutrements of the deceased, such as the helmet, coat of mail, spurs, sword, gauntlets and escutcheon, were each carried on a long pole by officers preceded by the charger draped with a black cloth.[67] Carriages were not used,[68] everyone walked to the grave, the coffin being carried on a bier. In 1724, at the funeral of Fiscal Cornelis Beaumont we find, however, that the corpse was placed on a hearse and was followed by twelve coaches.[69]

On the day of the funeral, the bearers, numbering between fourteen and sixteen, met at the house a little time before the ceremony. Each one was given a pair of black gloves,[70] a long silk " weeper " or black band tied round the hat, the ends reaching as far as the back of the waist, sometimes further. They were served with bread and wine. The coffin, covered with a black pall with silk tassels, was borne out and placed on a bier. It was carried a few houses distant and lowered. The under-taker then called out the names of those who were to follow in the cortege. In making out this list he had to exercise great care that each one was placed in proper order of rank and

Digitized by Google

precedence.[71] "I have been told of an instance where a man of some rank had been rather late in his attendance, and the undertaker had actually halted the funeral procession in order to place him according to his rank in the cortege."[72] Relatives came first, followed by friends in mourning. They walked in pairs, only men being present.[73] The undertaker, carrying a wreath of white flowers and leaves of laurier and cypress, preceded the procession. Pall bearers walked on either side of the bier. Kolbe in his "Beschrijving van de Kaap de Goede Hoop" complains of the quietness of the Cape funerals, and Brugmans remarks that in Holland at one time well into the 17th century, the body was lowered into the grave and a hymn sung. In time, he says, this also died out, and there was no ceremony at the grave, without a service, cold and simple. In 1822 a writer on the Cape says, "No clergyman attends professionally, nor is any church service performed, a mason stands prepared and the tomb is closed."[74] Services were held in the church at the burials of Governors Tulbagh and Van Oudtshoorn. According to custom, after the coffin was lowered, a few handfuls of earth were thrown on it by the bystanders and the gravedigger did the rest.[75] Everyone returned to the house of mourning, where refreshments were provided[76] and the bearers paid.

Up to about the first half of the 18th century, the refreshments served really constituted a meal, and the custom was of great age. At the end of 1600, it was beginning to die out in Holland, only rasped bread and wine being handed round.[77] Although Kolbe says that only bread and wine were served, yet the accounts rendered for funeral expenses show that the following were provided: Tea, coffee, wine, beer, brandy, cakes, bread, cheese, fowls, ducks, geese, turkeys, hams, raisins, almonds, olives, sausages (soucijs de bolonje), tobacco, pipes and snuff.[78] As this custom died out in the town and surroundings, the meal consisted of cakes, resped bread (geraspte brooden), one or two cold meats, wine, then pipes and tobacco. Borcherds remarks that with the more wealthy everything was in such profusion that it was customary to take a share of cakes home for the family (pour les enfants). Adam Tas in his diary of 1705 records that he sent to Stellenbosch "5 pails of wine in a half-awm barrel, likewise one Cape ham, 3 fat quarters of roast mutton and 3 loaves, so as they may make merry withal," at the funeral of his uncle's servant, who had been drowned. Hudson makes this scene take place before the burial. He says, "Here is provided a good substantial treat, flesh, fowls and cakes, excellent wine; indeed, some are so particular in this respect that they keep a cask of very old wine never to be drunk except on these melancholy occasions. I was once shown a cask in a wine farmer's store which had been there for near fifty-seven years, kept for this especial purpose."

In conclusion, an illustration of a quaint custom, which took place at a funeral in 1780, may be given. A widow, at the

Digitized by Google

funeral of her husband, whose estate had been previously declared insolvent, placed the key of the house upon the coffin. She left the house before the corpse was taken away. By doing this she abandoned, as it were, the whole estate to the creditors. The key was afterwards handed to the President of the Court of Justice by the undertaker.

NOTES AND REFERENCES.

Social customs in South Africa during the 18th Century.

[1] Ragout—a dish of stewed and highly seasoned meat.
[2] An Official similar to the present Attorney-General.
[3] *Vide* case of Richter *vs.* Wagenaar. Menzies, Law Report 1—262.
[4] Marriage Order in Council of 7—9, 1838, Secs. 19, 20.
[5] *Vide* "Reizen naar de Kaap de Goede Hoop." C. de Jong, 2—79.
[6] *Ibid*, p. 80, and *cf.* "Borcherds Memoirs," p. 288.
[7] "Het huizelijk en Maatschappelijk Leven onzer Voorouders." H. Brugmans, Amsterdam, 1914, 1—110.
[8] De Jong, 2—80.
[9] De Jong, 2—79.
[10] Cf. Roman Dutch Law Text Books.
[11] For authorities regarding the procedure at the Matrimonial Court and publication of banns, *vide* "Early Cape Matrimonial Law." C. Graham Botha, S.A. Law Journal, Aug., 1914.
[12] "Bouwstoffen voor de geschiedenis der Nederduitsch Gereformeerde Kerken in Zuid Africka." C. Spoelstra, 1907, 2—416.
[13] *Ibid*, 1—52.
[14] As was done in Holland. *Cf.* Brugmans, 2—148.
[15] Spoelstra 1—52. Letter 9/7/1707, Rev. H. Beck to W. A. van der Stel. *Cf.* Borcherds, p. 290
[16] Marriage Order in Council, 7/9/1838.
[17] Instances of such marriages will be found in the church registers.
[18] Van der Keessel's "Select Theses," Thesis 171.
[19] "Het Oud-Hollandsch Huizgezin der Leventiende Eeuw." G. D. Schotch, Uitgave, H. C. Rogge, p. 266.
[20] Manuscript of S. E. Hudson. "Remarks made at Capetown and in its vicinity in the years 1796—1806." Cape Archives.
[21] Borcherds, p. 290.
[22] *Ibid.*
[23] Hudson MS.
[24] *Cf.* De Jong, 2—81; Borcherds, p. 290.
[25] *Dutch Bokaal*, *i.e.*, a large drinking glass, a large wine glass or bowl made of the finest glass or crystal with a cover, often beautifully engraved and having some appropriate motto or verse. A loving cup. Examples will be found in the Koopmans de Wet Museum.
[26] Hudson MS.
[27] *Cf.* De Jong, 2—81; Borcherds, p. 29.
[28] *Vide* Brugmans, p. 117, and Schotel, p. 278.
[29] Schotel, p. 281.
[30] Brugmans, p. 117.
[31] *I.e.*, Magistrate.
[32] Borcherds, 291.
[33] *Vide* "Pracht and Praal Regulations," d.d. 30/12/1754, and Resolutions of the Council of Policy, 15/7/1755. Cape Archives.
[34] MSS. J. H. Blanckenberg. Cape Archives.
[35] Spoelstra, 2—416. Resolution on 23/3/1800 of Stellenbosch Church Council.
[36] *Ibid*, 2—535.
[37] *Ibid*, 2—577. See also p. 534. Kerk Order, 1624.
[38] *Ibid*, 2—517. Res. 10/9/1798. Stellenbosch decided in 1800 to charge 10 rixdollars, about £2, p. 416.
[39] *Ibid*, 2—430 and 438.

Digitized by Google

[40] *Vide* "Requesten," No. 35, for 1783, case of C. Matthiesen. Cape Archives.
[41] The Diary of Adam Tas, 1705—1706, edited by Leo. Fouche, Ph. et Litt.D., p. 23.
[42] Schotel, Chapter "De Pillegift."
[43] Brugmans, p. 205.
[44] *Vide* liquidation accounts in deceased estate, Orphan Chamber Records. Cape Archives.
[45] *Vide* Spoelstra, 2—376 and 447. See also Resolution of Council of Policy, 6/2/1725.
[46] *Vide* Journal, 17/11/1711. Cape Archives.
[47] "Notitie van ontboodene goederen," MS. J. H. Blanckenberg. Cape Archives.
[48] *Cf.* Hudson MS.
[49] When excavating for the foundations of the Dutch Reformed Hall, Cape Town, workmen came across many coffins with coins inside. The vicinity formed part of the early graveyard.
[50] Blanckenberg MS.
[51] It is interesting to note that Schotel (p. 238) mentions a custom in some parts of Holland of using the gown worn on the evening of the marriage as a shroud.
[52] *E.g.*, Funerals of Governor Tulbagh's wife, 1753; Governor Tulbagh, 1771; Governor Van Oudtshoorn, 1773. *Vide* Journal, Cape Archives.
[53] Brugmans, p. 207. See also Encyclopaedia Britannica, 11th edition, under "Burial."
[54] Resolution of Cape Church Council, 6/10/1721. "Uijttreksels de voornaamste resolutien genoomen in Kerkenraade van Cabo de Goede Hoop 't sedt, den jaare 1701." Blanckenberg MS.
[55] *Ibid*, 27/2/1701.
[56] *Ibid*, 29/7/1704.
[57] *Ibid*, 4/4/1701.
[58] *Cf.* Brugmans, p. 207.
[59] Proclamation, 7/3/1797. Cape Archives.
[60] Vol. I, p. 603.
[61] Brugmans, p. 206.
[62] "Boedel Rekeningen." Orphan Chamber Records, Vol. 1, No. 60.
[63] Pracht and Praal Regulations, 30/12/1754, and Resolutions of the Council of Policy, 15/7/1755. Included in the funeral expenses of Adriaan de Graaf in 1755 appears "aan kaarsen em een vragt sant 6 schellings." (To candles and one load of sand, 6 sch. = 3s.) Cape Archives.
[64] Brugmans, p. 209.
[65] Literally, a bridesmaid.
[66] See liquidation accounts of Orphan Chamber, *e.g.*, 1726, 1735.
[67] An engraving of the funeral of Governor Pieter Baron van Reede van Oudtshoorn will be found in the S.A. Public Library. *Cf.* description in the Cape Archives of his funeral.
[68] Resolutions of Council of Policy, 15/7/1755.
[69] Journal, 18/6/1724. Cape Archives.
[70] For the funeral of Surgeon Jan Haszing in 1724, 24 pairs of white kid gloves were bought. *Vide* account rendered by J. C. Fleck. Cape Archives.
[71] Read complaint made by Pieter van Breda, "Requesten" for 1790, No. 165. Cape Archives.
[72] Borcherds, p. 194.
[73] *Cf.* Funeral of Tulbagh's wife, Journal, 17/11/1753.
[74] "State of the Cape of Good Hope in 1822." Anon.
[75] *Cf.* Kolbe. The *Zuid Afrikaan* of 28/5/1844, in describing a funeral at Simon's Town, says: "... the Commander, followed by Mr. Truter and other officers ... according to Dutch custom, respectively threw a spadeful of earth upon the coffin in the grave."
[76] *Vide* Journal, 29/2/1708. Funeral of Commander Nico. Welters. *Cf.* Kolbe, Borcherds, p. 194.
[77] Brugmans, 1—209.
[78] The records of the Orphan Chamber show this. *Cf.* Borcherds, p. 194.

Digitized by Google

Digitized by Google

Digitized by Google

Digitized by Google

To avoid fine, this book should be returned on
or before the date last stamped below

10M-7-64-7991

Digitized by Google

Gaylord
PAMPHLET BINDER
Syracuse, N. Y.
Stockton, Calif.

DT 761 .B6
Social customs in South Africa
Stanford University Libraries
3 6105 041 546 156

Stanford University Libraries
Stanford, California

Return this book on or before date due.

Digitized by Google

Digitized by Google